

The Lion

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*An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado*

The New Temple Or, An Apologetic Mystagogy

Part III of IV: Dwelling

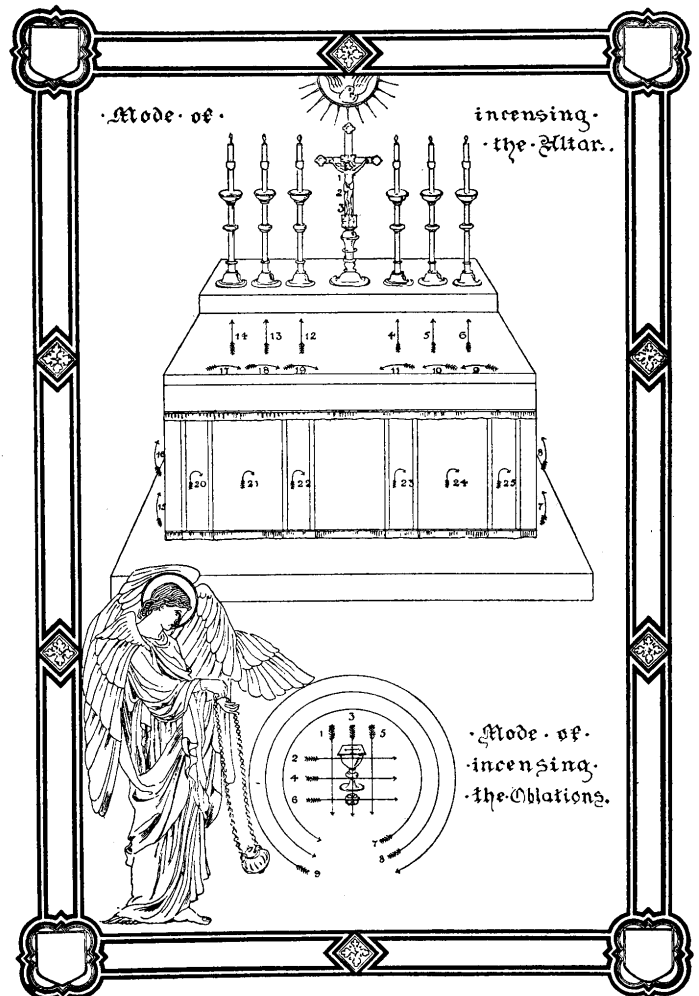
Subdeacon James Tochihara

INCENSE, candles, and the aspergillum, or holy water sprinkler, all come from the old Temple. The old aspergillum were made from hyssop branches. Moses dipped hyssop into holy water and blood (Heb. 9:19), and sprinkled it like rain upon the people – blood and water witnessing that covenant. In parallel, blood and water gushed out from Jesus' side, witnessing the New Covenant of the cup of communion. More to the point, the old priests also sprinkled waters of purification (Num. 8, 19), notably upon the Levites who were charged with service in the Temple. These waters proclaim the prophecy that *a fountain shall come forth of the house of the LORD* (Joel 3:18) as Eden blooms again in the age of the Messiah. Sprinkling holy water witnesses to the new heavens and the new earth that Christ will inaugurate from his Heavenly Temple.

From the desert Tabernacle to the New Temple, candles have given light to the priests, as icons of the stars that the Lord hung in the firmament. The stars themselves were looked upon as icons of the angels turning the wheels of time, and singing in their courses as they keep the order of the divine justice. They behold the works of men and report as sentinels, the Lord's eyes in this world. The Lord knows immediately whatever they see, and they accompany him wherever he goes. The eyes of God do not passively receive images – their gaze illuminates what they look upon. Therefore, the candles represent God's eyes and God's angels. The most important candles are the two

candles on the altar. These are icons of the cherubim, whose wings are the Lord's throne.

Incense denoted the presence of a powerful person, as any person with means would use incense for the pleasant odor. An abundance of incense would signal the presence of royalty. The old priests of Aaron used a special proprietary blend in the Temple, and its use was forbidden to all others (Ex. 30), signifying God's absolute sovereignty. Burning incense therefore became the proclamation of God's divinity and an act of true worship. (Malachi prophesied that the Gentiles would worship God by burning incense.) The moment of burning alerted the people that God's living presence had drawn near to hear the petitions of his subjects (2 Chron. 5:13-14). When God comes into his Temple, we light the candles, burn the incense, and his court is in session. The association of incense with the presence of God eventually led incense to acquire the symbolism of prayers rising to God (Ps 141:2).



The Orthodox Church offers incense in order to fulfill Malachi's prophecy, to proclaim the divinity and lordship of Jesus Christ according to scriptural principles, and to welcome God's royal presence in our Temples. Never using incense for public worship would seem to signify that God is either not welcome or not present in a place, or that true Bible-based worship is not being offered, or that Jesus Christ is not being proclaimed Lord – or perhaps that the Bible either hasn't been read or hasn't been understood. Faced with these alternatives, the Orthodox Church has decided to offer incense to the King of Kings and Lord of Lords, Jesus Christ, very God of very God.

Taken together, the aspergillum, candles, and incense paint an icon of the house of a life-giving God, a holy God, and a mighty God. Jesus is there for you to meet him – be sure to have on the white wedding garment of his priesthood. In other words, be sure to have received baptism and chrismation. We must have the proper understanding of true faith, the proper desire of true hope, and the proper soul of true charity which forgives all and loves all. If we have these, then the walls of the earthly building will fade away in the divine fire that mystically surrounds us. Heaven and earth reunite, more intimately than before. Only a courtship in the time of Eden, the Temple now celebrates a sacred wedding between Heaven and earth, and Christ and the soul.

In this sacred environment, one sees the icons of Christ and the holy ones. I don't want to belabor what Orthodox Christians have already heard, and yet I must give some mention of icons. Hopefully, the preceding information allows the reader to grasp the obvious logic of icons. So, why should icons of the saints be in the New Temple, when no icons were in the old? Both temples are icons of the Lord's divine palace, the heavenly Temple. Change in Heaven and change in the other worlds account for the change in the Temple on earth.

First, it is not correct to say that there were no icons or images in the old Temple, for God commanded Moses to make statues of the cherubim (Ex. 25:18-20). The Lord's command (*Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above*, Ex. 20:4) concerns his own divine person and not images in general – unless one would suggest that the Lord contradicts himself on the cherubim. We are not to make an image of a bull or an eagle and say "Thus is our God." Some would say that the Lord prohibits this

because he is invisible, but God gives Moses and the elders a vision of clouds and fire. A better interpretation would conclude that we should build an image of clouds and fire.

In truth, the clouds and fire were the angels who attend him, and real incense and real candles are their icons, for God *maketh his angels spirits; his ministers a flaming fire* (Ps. 104:4). A much more glorious reason explains God's command to Moses. God prohibited images of himself as a surety of his promise to dwell with his people and to teach them and guide them in true worship and enlightenment. Do not seek him in the lion or the dragon, or any created thing, however powerful or impressive. The Lord, the Living God, speaks to us directly. Images of him would obstruct the promise of his former covenant that he would visit the Temple – until the Word was made flesh and dwelt among us, a visible image of the invisible God. Now, images of the Christ, the Son of the Living God, fulfill the promises of the New Covenant – that God has saved us by putting on our flesh, the clay of this world. The Father wills that the entire world be transformed into the image and likeness of his Son's Body, which is the kingdom of his saints.

The former righteous languished in Sheol until Christ shattered death and liberated them. Who else could command the Cherubim of the Fiery Sword to stand aside, so that he might lead the righteous to his Holy Mountain? These righteous who die in Christ find themselves among the angelic ministers of the Heavenly Temple (Rev. 4). Our Temples worship in union with the saints of Christ's kingdom, and their icons proclaim Christ crucified and risen. The icons of the New Temple *preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect* (1 Cor. 1:17), but with the audacity of faith, *the substance of things hoped for, the evidence of things not seen* (Heb. 11:1). *The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him* (Jn. 4:23).

Stepping into the Church, a new ecosystem greets us. Although churches may vary in some respects, all churches must position the altar away from the main entrance. Walking the level path from the entrance to the altar, we travel upwards in the spirit. *For ye are not come unto the mount that might be touched ... But ye are come unto mount Sion, and unto the city of the living God, the*

heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect (Heb. 12:18, 22-23).

Surrounded by the saints and angels in the Temple, we gaze upon the blessed soil, up to that rarefied peak, where our heart leaps to attain the summit – the Sanctuary of the Lord, the Holy Mountain. *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God* (Heb. 12:1-2).

The incense and the candles also do another turn, so to speak, by representing this cloud of witnesses and the theophany of Sinai. *On the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mount ... And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire* (Ex. 19:16). The flames and the shining gold of the icons attest to the Uncreated Light that made the face of Moses like unto a star. The pillar of cloud and pillar of fire have come to rest upon our Temple mountain, just as on Sinai, just as in the Temple in Jerusalem. Why does the Lord choose to appear in a cloud? The cloud is the teeming mass of witnesses, the holy ones, the divine retinue and entourage who are more numerous than the sand or the stars in the sky, and who cannot bear to be separated from their Lord.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. (Rev. 1:5-7)

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (Mark 13:25-27) §

ANGLICAN CHANT MATINS

SUNDAYS FROM FEB. 4 TO MARCH 4

OFFERED AT 9:45 O'CLOCK

4 February, Septuagesima Sunday

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 121, *Levavi oculos*
- OT Lesson, Joshua 1:1-9
- *Benedictus es, Domine*, Hymnal 1940 #623

11 February, Sexagesima Sunday

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 33:1-12, *Exultate justi*
- OT Lesson, Isaiah 50:4-10
- *Benedictus es, Domine*, Hymnal 1940 #623

18 February, Quinquagesima Sunday

- Antiphon for Epiphany
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 23, *Dominus regit me*
- OT Lesson, Wisdom 7:7-14
- *Benedictus es, Domine*, Hymnal 1940 #623

25 February, First Sunday in Lent

- Antiphon for Lent
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 3, *Domine, quid multiplicati*
- OT Lesson, Isaiah 58
- *Benedictus es, Domine*, Hymnal 1940 #623

4 March, Second Sunday in Lent

- Antiphon for Lent
- *Venite*, Hymnal 1940 # 612 (a) (b)
- Psalm 142, *Voce mea ad Dominum*
- OT Lesson, I Kings 8:37-43
- *Benedictus es, Domine*, Hymnal 1940 #623

ON PRAYER FROM THE EXAMPLE OF THE TWO MEN WHO WENT UP TO THE TEMPLE

By the Very Reverend Patrick H. Reardon
All Saints' Church, Chicago

THE LORD'S account of the two men who "went up to the temple to pray" (Luke 18:9-14) may be said to illustrate three characteristics of Christian Prayer. It shows such prayer to be theologically structured, persistent, and pure.

FIRST, the prayer is *theologically structured*. Jesus tells us that this Publican "went up to the Temple to pray." He could have prayed anywhere, we suppose. He might have gone out into the woods, for instance. Some folks have told me, over the years, that they don't come to church on Sunday because they find it more comfortable to pray out in the woods, or in the privacy of the home, or on the beach, or perhaps on the golf course. We presume that this Publican could have done the same, but he chose to make a special trip to the Temple, a particular house set apart for the purpose of worship. That is to say, the Publican gave a determined theological structure to his prayer.

It may have been the case that this Publican went up to the Temple at one of the special times for prayer, such as the ninth hour, when the evening sacrifice was being offered. Thus, the Acts of the Apostles tells us, "Peter and John went up together to the temple to pray at the hour of prayer, the ninth hour." This time of the evening sacrifice was a favored time of prayer. One of the Psalms recited at that hour contained the lines, "Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice." Jews observed this evening hour of prayer throughout the whole world, uniting their hearts and minds in communion with the evening sacrifice taking place in the Temple. Thus, in the Book of Acts we find the Centurion Cornelius observing that same ninth hour of prayer.

When Cornelius became a Christian, did he stop observing that daily discipline of evening prayer? Of

course not. Indeed, he and the other converts carried it right over into the Christian Church as the canonical hour of Vespers, which we have continued, in an unbroken tradition, to the present day. It is instructive to observe that Vespers invariably contains the lines, "Let my prayer be set before Thee as incense, The lifting up of my hands as the evening sacrifice."

Or perhaps the Publican went up to the Temple to pray at the third hour, the time of the morning sacrifice. That too was a standard time of daily prayer for Jews throughout the world, who united their hearts and minds with the morning sacrifice being offered in the Temple. This third hour, we recall, was the time at which the Holy Spirit descended on a group of Jews gathered in the upper room on the first day of the week. Those Jews, when they became Christians, did not stop that daily discipline of prayer at the time of the morning sacrifice. It passed over into the Christian Church as the canonical hour of Orthros or Matins, which we have observed ever since. *Vespers and Matins are older than any other part of our daily liturgical format; they are older than the Christian Church.*



Or it may be the case that the Publican went up at some other time during the day, a time dictated solely by his personal preference. It makes no difference. The important thing to observe is that he made his prayer in the Temple. That is to say, he gave his prayer a defined theological structure. His prayer was not a purely private devotion. It was offered within a theological context, because the Temple was an institution of theological history. The Publican's prayer was rendered in the setting of an "organized religion." It found its proper frame of reference in an ongoing community of shared faith and binding address. His prayer was situated within salvation history. It expressed his identity as a child of Abraham and an heir of the covenant. He prayed in continuity with Moses and the prophets. In prayer his soul was united to David, the author of the Psalms. The Publican's prayer was an expression of his very identity.

SECOND, the Publican's prayer was *persistent*. Jesus tells us that this Publican "standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!'" Luke uses here the imperfect verb *etypten*, which literally means, "he kept on beating his breast." The Publican was not afraid to repeat himself in his prayers.

Luke also uses the imperfect tense in two other scenes of prayer in chapter 18 of his Gospel. Thus, in describing the cry of the widow in the parable that comes just before this one, Luke says that when this lady came to the judge's house, she cried out repeatedly. Similarly, later in this same chapter of Luke, we read of the blind man of Jericho, who kept on crying out to Jesus as He walked along the road. These were all repeated prayers. The Publican's "Lord, have mercy" was prayed many, many times. He was not content with just once. His prayer was persistent. He would give God no rest.

Persistent prayer tends, in short, *to be repetitious prayer*. This is a perfectly biblical style, in spite of a strange modern bias against repetition in prayer. Apparently it was this somewhat recent bias that caused the translators of the King James Bible to mistranslate the Greek word *polylogia* ("wordiness") as "vain

repetition" (Matthew 6:7). Repetition in prayer, however, is exactly what we find in these stories in the Gospel, where petition takes the form of repetition. There is nothing "vain" about it.

THIRD, the Publican's prayer was *pure*. It was a simple pleading for the divine mercy, a prayer of humility and repentance. In short, it was a pure prayer. Unlike the Pharisee in this parable, the Publican passed no judgment on anyone else. Knowing himself to be a sinner, he was not the least bit disposed to think of himself as better than others.

Pure prayer is humble and repentant. It is not self-righteous. It is not puffed up and self-satisfied. Pure prayer does not seek its own fulfillment. A man that prays with spiritual purity stands in stark contrast to those who pray in order to find some sort of spiritual lift or personal satisfaction.

We don't know if the Publican felt spiritually fulfilled by his prayer. In fact, we surmise that perhaps he didn't. We suspect that he felt just as miserable after his prayer as he did before. He was no less a sinner for having admitted to being a sinner. When he left the Temple that day, we may presume that he was not content or happy with himself. None of that has anything to do with the purity of prayer.

No, purity in prayer means that the prayer is unselfish. It is not prayer made for the sake of some spiritual experience or devotional high. These qualities are not essential to prayer. Indeed, they may serve in some cases as nothing better than distractions. What is important in prayer is its purity. Pure prayer is unselfish prayer.

The Publican's prayer represented the gift of himself to God. True, it was a poor gift, because he was a sinner, and he knew it. Yet, according to Jesus, "this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted." Such is the prayer of the man who is justified through faith, not by his own merits. His prayer is pure because it is based solely in the mercy of God. This is the prayer that Jesus teaches in the parable of the Publican. §

NAME DAY MUSINGS

By Frank Zaveral

ON MARCH 20, 1977, I took the awesome step of Chrismation in the Orthodox Church. Greek style that is. And, not without coincidence, I was about to marry a wonderful Greek Orthodox woman in a month's time. Kind of like "My Big Fat Greek Wedding" except that my decision was long in the making and philosophically thought out with a good friend who was an Orthodox Bishop, which decision occurred before I had even met my bride-to-be.

My given Greek name is Photius from St. Photius (sometimes spelled "Photios"), whose feast day is February 6. He lived from 820 to 891. Sometimes Photius is shortened in Greek families to "Foti." In my case, even to "Mofoti," a combination of "MoFo" and Foti, a monikor dreamed up by my two nephews.

St. Photius knew how to move up the ranks in a hurry. He went from layman to patriarch in six days at Christmastime in 858.

St. Photius is considered one of the greatest of the Patriarchs of Constantinople. He was so exceptional, and perhaps political, that he was the Patriarch of Constantinople more than once! Smart, controversial, and assertive in his opinions, he was removed from his position by what some consider to be the "Eighth Ecumenical Council" (869-870), then reinstated ten years later, then removed yet again after which he died in exile in Armenia. Talk about getting bounced around by corporate politics! And absent any golden parachutes.

It was St. Photius who wisely sent the two Greek brother-saints Cyril and Methodius as apostles to central and eastern Europe, converting the Greek liturgy into Slavonic languages. In that regard, he beat Rome to the punch with the use of vernacular languages (although some Popes of Rome accepted the concept and recognized the brothers as bishops despite opposition from German church leaders). And not only that. He was the Patriarch who finally defeated the covert iconoclasts who still opposed the use of icons in the unified church of east and west after the issue was universally settled in 843. It appears that through his election, rejection, and then re-election as the Patriarch of

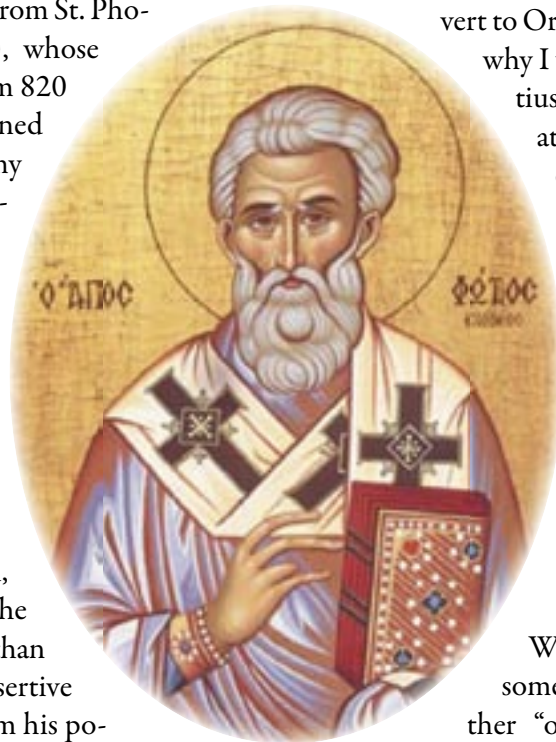
Constantinople, he held east and west together by reconciling not only with his competing eastern opponents, but also with the Latin west with whom plenty of problems were brewing that eventually led to the schism of 1054. His biggest political failure was in not settling down the emperor who sent him into exile.

There is a great hymn to St. Photius: "As a radiant beacon of wisdom hidden in God, and a defender of Orthodoxy revealed from on high, O great Photius, adornment of Patriarchs, thou dost refute the innovations of boastful heresy, O light of the holy Church, preserve her from all error, O luminary of the East."

And where am I on my 30th anniversary as a convert to Orthodoxy? Someone recently asked me why I was not Orthodox. Frankly (or "Photiously"), I was surprised. I replied that I attend an Orthodox church almost every Sunday, a Western Rite Orthodox Church. But the person inquiring was Greek Orthodox, and she had up to that point not known that the Antiochian Orthodox Church has wisely provided for a Western Rite. It's back to the lack of knowledge among Orthodox believers and Orthodoxy's disunity both among its own and in public view, all immense scandals.

She thought, for example, that Western Rite Orthodox churches were some odd break-away Catholics that either "out-liberaled" or "out-conservated" the views of the Patriarch of Rome. I explained that the Western Rite Orthodox members are as Orthodox as Orthodox can be, not second-class citizens, but fully participating members of worldwide Orthodoxy.

It is only a great pity that more people are not given the opportunity to pray and worship in the Western Rite while remaining purely Orthodox in belief and in the process, loving both the Eastern Rite and the Western Rite liturgies, for both are beautiful beyond compare. It just happens that in North America, the English Western Rite can have a broad appeal to millions of people. Let's be honest – most Orthodox churches have an ethnic/cultural bent which often includes a language other than English, which sometimes can be an impediment to conversion to Orthodoxy. Maybe a "holy light of wisdom" like St. Photius might appear to lead the expansion of Western Rite Orthodoxy. §



FEBRUARY M MVII

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>On Saturday, February 24, at 10 AM, Father John will begin a new Lenten book study on <i>The Enlargement of the Heart</i> by Archimandrite Zacharias, of the Monastery of Saint John Baptist in Essex, England (Our Bishop Basil's monastery). The study is based upon the spiritual teachings of two contemporary Saints: Silouan the Athonite and Sophrony of Essex. The book is available for \$20 from LA Press.</p>				<p>1 S. Ignatius, B.M. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM</p>	<p>2 THE PURIFICATION OF THE B.V.M. Matins – 9:30 AM Mass – 10 AM Evensong – 4 PM</p>	<p>3 'Alleluia Saturday' Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM</p>
<p>4 SEPTUAGESIMA SUNDAY Matins – 7:30 AM Early Mass – 8 AM Parish Meeting at 9:10 AM A.C. Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM</p>	<p>5 S. Agatha, V.M.</p>	<p>6 S. Photius, B.C.D.</p>	<p>7 S. Romuald, Abbot Fr John at the Clergy Brotherhood Retreat in Wichita</p>	<p>8 <i>Feria</i></p>	<p>9 S. Cyril of Alexandria, B.C.D.</p>	<p>10 S. Scholastica, V.M. Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM</p>
<p>11 SEXAGESIMA SUNDAY Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM A.C. Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM</p>	<p>12 <i>Feria</i></p>	<p>13 <i>S. Kentigern of Scotland, B.C.</i></p>	<p>14 <i>S. Valentine of Rome, Pr. M.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM</p>	<p>15 <i>Ss. Faustinus & Jovita, Mm.</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM</p>	<p>16 <i>Feria</i> Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM</p>	<p>17 <i>Feria</i> Matins – 8:30 AM Latin Mass – 9 AM Class – 10 AM Evensong – 5 PM</p>
<p>18 QUINQUAGESIMA SUNDAY Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM A.C. Matins – 9:45 AM High Mass – 10 AM POTLUCK LUNCHEON Evensong – 4 PM</p>	<p>19 <i>Feria</i></p>	<p>20 <i>Feria</i></p>	<p>21 ASH WEDNESDAY Matins – 7 AM Mass – 7:30 AM Mass – 12 NOON Evensong – 4 PM Mass – 7 PM</p>	<p>22 CHAIR OF S. PETER AT ANTIOCH Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM</p>	<p>23 Lenten Feria Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM LENTEN SUPPER (6 PM) & STATIONS OF THE CROSS (7 PM)</p>	<p>24 S. MATTHIAS, APOSTLE Matins – 8:30 AM Latin Mass – 9 AM Lenten Class – 10 AM Evensong – 4 PM</p>
<p>25 I SUNDAY IN LENT Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM A.C. Matins – 9:45 AM High Mass – 10 AM</p>	<p>26 Lenten Feria Pan-Orthodox Vespers for the Sunday of Orthodoxy at Assumption Greek Orthodox Cathedral, Feb. 25, 6 PM</p>	<p>27 Lenten Feria; S. Raphael of Brooklyn, B.C.</p>	<p>28 EMBER WEDNESDAY Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM</p>	<p>1 Lenten Feria; S. David of Wales, B.C. Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM</p>	<p>2 EMBER FRIDAY Matins – 7 AM Mass – 7:30 AM Evensong – 4 PM LENTEN SUPPER (6 PM) & STATIONS OF THE CROSS (7 PM)</p>	<p>3 EMBER SATURDAY Matins – 8:30 AM Latin Mass – 9 AM Lenten Class – 10 AM Evensong – 4 PM</p>

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